M 2177
Group II
New York
Monday October 16, 1972

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Must Remain in
Transcription Room

MR. NYLAND: Was there someone who was afraid of stuffiness? I got a note. I hope it will be all right. But if it gets too much, then we just get up, ~~huh~~?

So Monday, October 16. We're halfway in October. Maybe October is a difficult month. I know it is difficult for many people I know. And when they're halfway at least we may be over the difficulty. But it is exactly in that particular state that Work ought to be able to help you because Work, not only that it is simple, but it is direct.

You have a very definite aim which of course has to do with what you are and what you would like to become. And you are entitled to think about it because that's going to be your life. And if you're interested in living, the consideration of where your life will lead to is of course obvious. So the aim which can be clear is that you want to do something for yourself leading to better understanding of what you are and what perhaps could develop from what you are now. I say it is a very direct way, because with an aim like that in your mind, clearly defined or as clearly as you can make it, and with a wish in your heart to pursue that aim, there's really no further circumstance that should make you deviate from that. All you have to do is to recall what your aim is, and then I would say, you go to it. That is the simplicity of it. It is very definitely clear

for anyone who has been thinking about what ought to become of him and how will he try to follow the road which may lead to that kind of an aim and be successful.

I say that Work is direct because there is no maybe about it. In the first place, you have yourself to work with and you are always with yourself. It does require a certain clarity of what it is or how to acquire a dexterity for Work. So you have to have a little knowledge about what is involved. But you can always save yourself by saying that that what you want to go to is not really any form of a subjective world. And you can judge yourself by seeing what you are engaged in and how you spend your time in thinking and feeling. When it becomes too subjective, you know you're on the wrong road. So the clarity, which of course by this time several of you know since you have been meeting here for quite some time - several maybe for years - is by this time clearly enough defined. The difficulty is that, in the first place, you might forget. In the second place, you may not have the wish. But there is no excuse of not knowing what to do.

Over the last five weeks you've had meetings here with the nucleus, each one responsible for one evening. Of course I've followed very carefully what has been said, questions and answers, and they've had a chance to talk about it at a few different times, and in general I am sufficiently well versed with at least some of the questions and maybe some of the difficulties. I also think that--that during these five weeks you have received a great deal of information and that it is then up to those who asked the question and who really want to find out what to do with an answer, that they there--then are under an obligation to put to practice what is being told. And of course that is what we wish to talk about - because how can we talk about blue sky? You have to bring it down to Earth in order to make it practical and the consideration of yourself as you are and with your wish of be-

coming something different, which is a form of idealism or perhaps even a symbol or sometimes nothing else but a word which we use once in a while as trying to become a harmonious man.

All of that you are too familiar with, but perhaps you have reasons why you have not been able to attend to what was given to you, as it were, as a task. And I would like to talk about that if you are in that kind of condition in order to alleviate maybe the possibility of not knowing exactly why you could not Work, or if you made attempts to Work, that perhaps you did not understand what Work was and therefore that you might have been on the wrong road. And if it is possible and I can understand it, it may be useful to try to straighten you out. That is the reason, I would say, that I'm here as number six, trying to hold a meeting now of the same kind as the previous ones and also being subject to the same rules as anyone of the nucleus have been, and then I believe we could start another cycle if it, this what we have done, has proven to be profitable to you.

So I now would like to have people who are in a quandary to ask questions about what will they do or making statements of what they have done. And maybe they are not sure that they have tried in the right way, as I say, that they may have a feeling that they're not on the right road; and maybe perhaps we can talk about that. So those who did ask questions before and anyone who has really questions of that nature, of the consideration of the application of these ideas of objectivity into their daily life, they ought to speak. And try to formulate as well as you can and state your case as clearly as you can. And then maybe we can have a certain direct level of a conversation regarding Work itself. So, whoever feels that they want to ask a question, it is now open for that purpose.

And by the way, before, I want to mention that there is a reading group being formed and that those who actually wish to participate in any kind of a

reading group of ALL AND EVERYTHING could get the information from Steve Keleman on their way out; that is, the address, the people who will conduct such a reading, their telephone. And of course you have to telephone first before they will know if it will be all right and whatever arrangements there are that have to be made previously. I would advise you that a reading group is of course an important aspect of Work itself. Not only that you are reading together a book which is very much worthwhile, but in it, as a group listening to that what is being read and trying to take it in, because you have to listen, it is quite different from reading a book.

The way by which knowledge is gathered in the mind is of course obvious when you are reading with your eyes open and you have a page in front of you, and many times you can stop when there is a difficult word or that you don't understand it - have lost the sense of it. And sometimes you read a little bit ahead, and when you are ahead you can go back again. And it is a form of the acquisition of knowledge which quite logically is useful. But when you are forced to listen, you have to be very much more on your 'qui vive.' You have to be attentive because the words are not repeated. And it makes for you a special kind of an effort to try to contain, then, in the first place. That is the only way by which you can hear or get information about such a book because you have no chance to ask the reader to repeat it. It sets up in your mind a different kind of machinery. And because you have to have more attention for this last way of doing it - that is, listening - there is more chance that it will penetrate and leave you with more understanding.

So now, let's have questions.

Paul Ostrow: Mr. Nyland?

MR. NYLAND: You have to talk loud because maybe in the back they cannot hear.

Paul Ostrow: I find lately that I have a difficulty in Work. I find that I become very dissatisfied with my Work attempts. And I think the major reason for my dissatisfaction is that I'm not Working as much as I used to Work.

MR. NYLAND: What's your name?

Paul Ostrow: Paul Ostrow.

MR. NYLAND: You're at the Barn, aren't you?

Paul: Yes.

MR. NYLAND: I've seen you several times.

Paul: Yes, sir.

MR. NYLAND: There was a little period that you had to report every day.

Paul: Yes, sir.

MR. NYLAND: Now, what is the dissatisfaction?

Paul: I guess the dissatisfaction is that I find myself to be very lazy.

MR. NYLAND: I would almost say that is very easy to correct, isn't it?

Paul: Yes, sir.

MR. NYLAND: Spank yourself. If you honestly mean it, that you are lazy - without going into a state or even going so far as condemning yourself, that you ought to be ashamed - you keep it to yourself and you can swear that you, goddamn it, I don't want to be lazy, and then you make yourself not be lazy.

When you make an attempt to get over your laziness in an ordinary sense, with what we call a sleeping state of subjectivity, you learn something from that. There is in your mind a certain order given to your body, if your body is lazy, to do things. There is in your mind also the possibility of giving an order to the rest of your mind to start thinking intelligently. And if the question is that you are lazy

with your feelings, we try to confine your feelings to the different things that are worthwhile and tell yourself you don't want to occupy your solar plexus with all kind of nonsense. So after you have established that you really are lazy, and as you say now, you mean it, or rather otherwise you wouldn't bring it up, the solution is don't be lazy, and then your attitude towards Work will without any question change.

Don't compare with what happened in the past because the attitude towards Work definitely changes. And certain results which may have been useful in the past, because one is new, may not repeat themselves; and the results that at the present time you are capable of reaching may not be of the same kind of caliber as what you have had. So, although you may even make the same attempt, the results may not be comparable. So don't compare. I simply say I want to Work and then I Work the best way I know how. All right?

Paul: Thank you, sir.

MR. NYLAND: Good.

Judy Benowitz: Judy Benowitz.

MR. NYLAND: Ah, but you have to speak a little louder.

Judy: Mr. Nyland, I've had certain results in applying what I know about Work and making believe that at least I'm on the right track. But everything I know about myself remains subjective.

MR. NYLAND: Well, what would you expect?

Judy: Well, my aim was to have some objective facts about myself.

MR. NYLAND: Yah, do you have any?

Judy: Well, nothing beyond the fact that I'm asleep really, that's the only thing I'm sure of.

MR. NYLAND: Is that objective?

Judy: No, but I'm sure about that.

MR. NYLAND: Yah, but objectivity does not mean you're sure of it. You can be sure about subjective facts just the same. I'm very sure I'm sitting in this chair. It's completely subjective. You cannot make a distinction like that. And moreover, it is not the way to look for Work or for any kind of results.

What is really the aim you feel regarding Work? Why do you wish to Work?

Judy: I'd like to create an objective faculty, part of my mind I could see--see myself as I am.

MR. NYLAND: Well, that is very good. Why don't you do it then? You exist, subjectively, on this Earth. You're a human being and you walk around. You feel and you can think. Now you want to create an objective faculty. How would you go about it?

Judy: I know that I have to exist less subjectively.

MR. NYLAND: No.

Judy: Interpret less.

MR. NYLAND: No. I don't think you can. You will keep on breathing. You will be the same kind of a person subjectively, only you will spend your energy in different directions. You will remain completely subjective as personality. That what one wishes to do with Work is to try to get, in addition, something else, but you're not taking away from that what you are except, as I say, for the purpose of better distribution of the energy that one has available. So it is not a question of substitution. It's a question of addition of that what I want to have which I don't have without taking away from what I have at the present. Only in comparing that what I would like to have with that what I have now, that what I would like to have becomes more important. So the results would be that less energy would be sent to my ordinary existence, but I'm not denying it and I keep on walking around as

always. Why would you want to substitute it?

Judy: Because I feel that my ordinary mind gets in the way.

MR. NYLAND: But how would it get in the way when there is a wish for you, as you say, to have an objective faculty?

Judy: I'm making me believe I know too much.

MR. NYLAND: Maybe you do. Then you have to tell your mind not to bring all the knowledge out and keep it in the background. It may depend on the kind of condition where you happen to be that it is more conducive for you to try to make something that at the present time doesn't exist which you can call the beginnings of an objective faculty. Ultimately you hope it will grow out and become an 'I'. So all it is, is a question of sending energy in that direction. And if your desire is stronger than the desires for your ordinary subjective life, it will automatically form something that is worthwhile and much more worthwhile than that what you are doing in an ordinary state. As soon as you Work or try and you find that your mind is interfering, your mind has to be drained first of the kind of extraneous thoughts which now interfere with your attempt. And you need not do it when the mind is already so fully occupied, because there are hundreds of times during the day that your mind is quite empty. I've said many times that earlier in the morning, in the beginning of the day, is a far better time than later on when you become a little occupied subjectively with your mind having to think, or with your body having to do certain things.

When do you Work?

Judy: When I can early in the morning. When I get out of bed and I'm alone.

MR. NYLAND: Then what do you do?

Judy: Usually walk around my bedroom.

MR. NYLAND: You walk around the room?

Judy: Yeah.

MR. NYLAND: And then do you have an experience of an 'I' being there?

Judy: I don't really know what 'I' could be for me.

MR. NYLAND: Yah, but you're not clear, you see.

Judy: I know that sometimes I feel there's something besides me and that my ordinary mind ceases--

MR. NYLAND: What do you think an 'I' would give you? How would you know that an 'I' exists? If you make an attempt of that kind, you must know that there ought to be a result by which you can judge if your attempt is correct. So you have to do something and then look for a result which is in connection with your attempt. Now what could be a result that you think is worthwhile from the standpoint of having an 'I'?

Judy: An objective fact that I exist.

MR. NYLAND: Yah, but do you experience that? At the present time you just say it.

Judy: Only subjectively it seems --

MR. NYLAND: No, nonsense. Then it is not that kind of a fact. What would make it objective?

Judy: If it were not coming from my ordinary mind.

MR. NYLAND: No, that is not a good definition. It has to have a quality when it is objective, which quality does not exist in any subjective concept. You've heard about impartiality, haven't you?

Judy: Yes.

MR. NYLAND: And you've heard about this question of time as expressed by the

word simultaneity?

Judy: Yes.

MR. NYLAND: Do you understand what is meant by those terms?

Judy: Intellectually I think I do.

MR. NYLAND: Yah, but can you experience it? Do you know what it is to be impartial even in ordinary life if you make an attempt?

Judy: Yes.

MR. NYLAND: How would you define it?

Judy: Being not identified.

MR. NYLAND: It's only a word. What is the experience of yourself?

Judy: Not having a physiological reaction.

MR. NYLAND: Maybe that is right. At the same time, when 'I' is observing you, it definitely has a relationship with you. So there has to be a recognition, and that would be, from your standpoint then, physiological, but from the standpoint of 'I', we call it awareness. So there has to be a relationship. When you say it leaves me cold, it simply means it doesn't exist for me. But the relation between 'I' and 'it' is very definitely a relationship, so you cannot say it leaves me cold. But you can say 'I' --this 'I' is impartial to me as I am. And we express that by using the term to accept oneself as one is. And that is an experience I think that you can apply or try to apply or try to get as an experience. That is, when you walk in the morning, is your body in that way impartial so that something of you can accept your body as it is, only the fact that it exists as a form of life?

Judy: I think I could have that.

MR. NYLAND: You understand that. But clear it first that you understand the principles of Work, otherwise you will make attempts which have no particular

value and are nothing else but a continuation of your subjective mind. Objective mind is quite a different kind of a function. And use the word awareness, which is quite right; and it is used in this sense of the acceptance of that what is being observed by 'I'. I am what I am. I'm not describing it and I'm not classifying it in any way. I don't like it or dislike it. This 'it', as we say, as comparing it to 'I', 'it' exists when 'I' is aware of 'it'. And it means the acceptance of myself as I am. Will you think about it? And then see if you can change that into the actual experience ?

Judy: I will. Thank you.

MR. NYLAND: Don't bother too much about what you have done. Start from the very beginning because this, I think, ought to clarify that you were on the wrong road. That is why you have interference with your unconscious mind. All right?

Judy: Yes, I will.

MR. NYLAND: No silences. I don't allow them.

Jane Mandell: Mr. Nyland?

MR. NYLAND: Yah.

Jane: Jane.

MR. NYLAND: Yes.

Jane: Lately my Work experiences have been having more of a quality of impartiality to them. I'm able to know when I can Work and when I can't and usually they're very simple moments when my body is engaged in a simple movement.

MR. NYLAND: The question is; is, at that time, actually something functioning like 'I' should function?

Jane: I think it is. I feel there that I--that I am objective to it, the body.

MR. NYLAND: When you say I am objective, I object a little to it.

Jane: I feel there is a separation between that which is observing and my physical body.

MR. NYLAND: Good. It is possible. Yes, it's right.

Jane: These experiences that I have are so brief and sometimes I'm only able to have this type of experience or have the energy for this type of experience maybe once or twice a day, although I make many Work attempts. I want to have this type of experience--

MR. NYLAND: I doubt very much that you make Work attempts. I think you think about Work. You don't make an attempt.

Jane: I try not to think about it.

MR. NYLAND: I know you may try. Then you are thinking about not trying.

Jane: These experiences that have been successful for me have been when I have not thought about Work. They are of the moment. They are--

MR. NYLAND: No. It is not a question of--you can start thinking about Work. Of course it usually is the motivation why one wishes to Work. But then you have to change that into the actuality of an awareness so then, at that moment, there is no room for a thought. Or that what functions as 'I', as you say, being separated from you, is functioning in an objective sense. But it is very much like a flash. In a moment it's gone and your ordinary mind again will take over. But if there is energy enough as represented by your wish, when you discover that you are asleep again, there is no reason why you should not make a second attempt.

Jane: That's what my question is. When I do dis--discover that I'm asleep again and I want to continue Working and I can't.

MR. NYLAND: Why not? Why not? What has changed?

Jane: It seems I don't have the energy to prolong it.

MR. NYLAND: That's too bad. Then you cannot Work and you have to wait until you get enough energy. Keep on saying: I don't have energy, I don't have energy, I don't have energy. Tell you--tell yourself. You will hear, after a little while, it's quite dishonest, because you have energy, there's no doubt. It may not last longer than a moment. But certainly when I realize that I've lost it, I will still have enough of a wish left if there is that wish to start with. You understand what I mean?

Jane: Yes.

MR. NYLAND: Because you can do it any time that you start walking. And your body is walking and there goes one foot and another. And at a certain moment there is a realization by something in you that you happen to exist and quite impartial as an awareness of yourself walking. But after that when a moment is over, if that is a good way of expressing it, there is not enough thought then that is converted into the wish. But when you keep on walking the conditions are still the same as when before you had the wish or you happened to think about Work. So you will continue to think about Work and convert it again into the wish for observation. You try it. You keep on walking. Don't give it up.

But you see, if--and right now, for instance, there are moments I'm quite certain that you could be aware of yourself, even when you are listening to what I'm saying. But there are enough moments in between which could be utilized if you just say: but I want to wake up or I want something to be awake to me. I want something to exist as I am, accepting myself in that kind of an awareness. Will you try it for the rest of the evening?

Jane: Yes.

MR. NYLAND: I'm sure you can do it hundred times a day without doubt and there is enough energy. The energy is fed by your wish. And the wish is fed by the realization that you ought to Work. If you have that kind of a motivation, there's no question about it. Anyone who is interested in doing something. For instance, you want to make something with your hands and you have a wish to make a little cart for a child or so. And constantly there is that wish because you keep at it and at it. And whatever it is you--when you're young you come back from school, you pick up a hobby that you have or you have a book to finish. There is that wish. It's not so easily destroyed. But the aim is clear. And if I have that kind of an aim for myself, there is no doubt that I can utilize the aim, the thought and the feeling about the aim as energy for my wish to create something that can become aware of me.

Will you try that?

Jane: Yes.

MR. NYLAND: All right.

Bruce Zaretsky: Mr. Nyland?

MR. NYLAND: Yah?

Bruce: Bruce Zaretsky.

MR. NYLAND: Yes.

Bruce: I've been experiencing a deeper feeling in my life, Mr. Nyland, in which I wish to grow up and become a man.

MR. NYLAND: Haven't you had that before without the deep feeling?

Bruce: I would say I haven't had very many feelings, Mr. Nyland, that--that I'm in touch with.

MR. NYLAND: Huh? How do you mean that? You have not many feelings as an

ordinary human being?

Bruce: Ordinary feelings, but no feelings of wanting to--to really grow up, deeper feelings that I've been experiencing.

MR. NYLAND: Haven't you ever looked up to your father and wanted to be as big as he was?

Bruce: I never recall doing that, Mr. Nyland.

MR. NYLAND: Haven't you ever met a person that you are jealous of, that you would like to imitate?

Bruce: Yes.

MR. NYLAND: I'm sure you have had many feelings of wishing to grow, when you see someone who is dexterous and you would like to do it yourself. What do you do in daily life?

Bruce: Drive a taxicab.

MR. NYLAND: Well now, that's good. Because you see another taxi who just jibs you and you want to do the same thing. You're full of feelings when you drive a taxi.

Bruce: These feelings that I'm experiencing, Mr. Nyland--

MR. NYLAND: Yah I understand that, that the feelings are now directed in a little different way, because you want to grow up in a different sense.

Bruce: I want to grow out of my subjectivity. I want to have something else.

MR. NYLAND: What is wrong with the subjectivity at the present time? Why do you want to grow into something else or make something else? What is--

Bruce: I'm not satisfied with the way I am.

MR. NYLAND: How are you?

Bruce: I don't think I'm a--I don't think I'm a good person.

MR. NYLAND: By what measure?

Bruce: I don't think--

MR. NYLAND: By what measure? Are you good to yourself?

Bruce: By the way I react to people at certain times.

MR. NYLAND: Yah. You fly off the handle?

Bruce: Yes.

MR. NYLAND: Yah. You call it no good?

Bruce: I would like to be--I would like to grow away from that.

MR. NYLAND: Why do you really want to do that? It's a marvelous expression of life. Don't you think it's wonderful to be able to swear? Don't limit your life. It's given to you on this Earth in order to profit by whatever expression you can find. And as long as the expression is not against the law, there is really no particular reason why you shouldn't do it except when you have a little bit of a conscience about being selfish. But otherwise I think it is marvelous. If you want to yell and sing, you can do it in the bathroom. Why not express yourself the way you are in order to find out actually that's what you are? But at the present time, you start already to object to it and you don't even know what it is. Only you remember that at certain times you have been in such and such a state and maybe someone else didn't like it. And maybe it was quite a relief for you. I'm afraid that people limit themselves much too soon in wanting to get rid of their subjectivity without knowing what the subjectivity really means for them. See, I have no objection that you would like to grow up or that you would like to over certain, let's call them bad habits, for a moment. But they're not always so bad. You may be obnoxious to other people, but even that I think is an excellent experience for you. Try to see yourself much more the way you are, really are in the way that I meant it in accept your--in accepting yourself the way you are instead of shying away from it.

Bruce: But then there's something in me, at the same time, Mr. Nyland, that says that that's wrong.

MR. NYLAND: Yah, what makes it say it's wrong? That's what I'm after.

Bruce: That maybe I don't have enough respect for that person.

MR. NYLAND: At the time when you curse them out or for yourself as a person?

Bruce: Maybe both.

MR. NYLAND: Yah, that's right. The kind of self-respect can be based on the behavior form which you don't like. I still say it's important to know that you are that kind of a person. Don't follow ordinary ethical rules or even religious ideas or that what people say that you ought to do and should not. That is a form of culture which is quite contrary to natural. But it is the kind of civilization in which you may happen to live. But after all, that is not all of it. You are a human being and growing up in some way or other and being exposed to a variety of different influences which may have made you as a personality what you are. But I don't think there is anything wrong with it because you were quite unconscious when you took all such impressions in. When you say it isn't right, you take a responsibility for something that you really cannot be responsible for. And it's one more reason simply of accepting yourself as you are because of unconscious states. Comparing it to a conscious state, it's different, then it becomes less acceptable because then you have another purpose in mind. Don't you see that you criticize yourself too much and you are, because of that, you're so far removed from impartiality?

Bruce: I sort of see it now, Mr. Nyland.

MR. NYLAND: Yah. You see, the reason why one wants to Work is in order to give chance to something that is very little developed and that ought to develop

and has not developed as yet. But it is not found in criticizing what has already been developed in an unconscious state as a result of living on Earth. That is what we have to work with. But the real reason why I want to Work on myself is to try to see what is potential. And then, in making that potentiality grow up and grow out and further develop what it ought to become, there is a chance that I then can direct it without the aid even of Mother Nature or anyone else around me who tells me that I ought to do this or that. To some extent I have to kill these influences of education and culture because they are just acceptable by me because I don't know any better. But when I start to grow up, I start to see myself much more as a result of circumstances under which I have lived and the way I happen to be because of father, mother, heredity, astronomy and astrology and all the rest together - and all of that, if I say it was an unconscious state, I cannot be responsible in the unconscious state for not having anything that is conscious. But if I wish to become conscious then I become responsible for any attempt I make towards consciousness. You understand what I mean?

Bruce: Yes, Mr. Nyland.

MR. NYLAND: Yah, all right. Then think about that, because I'm afraid you criticize yourself too much. The desire to grow is right, the desire for something that really could exist which, you might say, would be free from criticism even from other people around you. But that is quite a long way off. I first have to find out from where I start. And I have to have the truth about myself as a foundation. But when I remain critical about what I am subjectively, I will really never find out what I am. Don't be ashamed of it. As long as it doesn't do any harm, if you don't take any life away from someone else, if you don't take air away from someone else, if you don't eat the bread or the cheese off someone

else's sandwich, it's quite right. You can live that way. But you may not be satisfied and maybe some of your friends may not like you and it is not a question that you have to continue with being that way. But first you have to know what you really are. Will we leave it at that?

Bruce: Thank you.

MR. NYLAND: Yah. All right.

Daryl Stipek: Mr. Nyland?

MR. NYLAND: Yah?

Daryl: My name is Daryl Stipek.

MR. NYLAND: Stigman?

Daryl: Stipek.

MR. NYLAND: Yes.

Daryl: And Monday night at the meeting last week, Peter gave me a task, suggested one for me, that I--that I in an ordinary way...

MR. NYLAND: You're around the corner and no one in the back can hear you.

Daryl: I'm sorry.

MR. NYLAND: Yah. A little louder.

Daryl: I--I've tried in the past week to do what I understand is called taking snapshots of myself in an--to see myself at times in an ordinary way.

MR. NYLAND: Now, wait a minute. Are you--wouldn't it be much more interesting to take a snapshot when you are in an extraordinary way?

Daryl: Yes, it would.

MR. NYLAND: Because you'll have the same trouble. As soon as you see the snapshot you are identified with it. It's right to compare it, to some extent, with a flash of something that happens to exist at the moment when you pull the

trigger, huh, but afterwards you think about it and you really never get a good snapshot.

The awareness has to be something that is continued on the part of something of yourself. It is not a photographic machine. It is an alive part of your brain or - talking emotionally - it is a part of my heart which is interested in me and that interest has to be there. In a snapshot, in a little photographic apparatus, it has no interest. It just is cold. It's exactly what I said a little while ago. To leave me cold, I can be so-called impartial, but it means there is no attention at all, so it is not impartial at all, just a statement of fact. 'I' is very different from that. 'I' has a quality of wishing to help you. That is why you want to create it, because you don't have that kind of a guide now and you don't want to continue with intellectual facts. You want to continue with that what you are in aliveness. And the intellectual fact that remains an intellectual concept usually is not alive anymore after it has been (atoph).

Bob: Mr. Nyland?

MR. NYLAND: Yah. (TURN GASSETTE)

Cough all you want now for a minute, and re-sit ( ). That's it. I wish we could say the same thing about the fire department, kind of have it over with and then we have free sailing.

You understand what I mean? We talk about 'I' being observant, but at the same time, there is a kindness with it because it is concerned about me. I see myself in a subjective state as needing help because I'm up against it. I simply say that that what I am, and I follow the rules of a natural game, does not lead me to what I really want to become. And so I need something that encourages me and gives me, to start with, facts I can rely on. When they are reliable, It gives me joy. Because any other kind of a fact which is subjective and it may change

and my opinion about them may be different tomorrow or the day after; that doesn't give me any joy because it's not reliable.

The joy that is involved in the acquisition of knowledge which sometimes we call data of an absolute kind, is that it is the last word. It is that on which I can rely and now, when I have such facts, I can start building something that is much more worthwhile than my ordinary natural surrounding or my ordinary natural gift from Mother Nature. You see, that is not in the concept of a snapshot. And therefore I would not use it too much because you get tied up with something that is not really that. If you would say a thunder and lightning, it's different because that accepts me or the country as it happens to be. And sometimes, even, it is ferocious; nevertheless, it is that kind of a moment that gives an insight into the condition of what is being lit up and the results even can be more lasting. That is the concept that really should become clear ~~to you.~~

You see what I mean?

Daryl: Yes, sir.

MR. NYLAND: The 'I' will be made up--although it may start as an intellectual endeavor, it has to have a quality which we call benevolence. It has to become two-sided in time because I wish, if that 'I' could function, certain things to develop within me which are also two-fold. There is a realization on the part of myself that both my feelings and my mind have potentiality, but they are not developed sufficiently. And when one is definitely of an emotional character and the other is an intellectual one, I would like to develop them in such a way that I would get a consciousness and a conscience. And I cannot leave this word benevolence - that is, really caring for what is taking place with me - I cannot leave it out because that's one of the main reasons I want this 'I' to be there.

And ultimately, when the 'I' can be sufficiently full-grown to be called a guide, I even would like that 'I' to be with me at certain times if then, in such a state, I could remain a little longer conscious and then help me to form a conscience. So it is much more encompassing than what you say. And the reason why I feel that it is necessary to tell you is because you are limiting your world.

A human being is made up of three centers, of which the body we are quite familiar with, but the other two have potentialities of further growth. And if I'm interested in the growing up of one, I also must be interested in growing up with the other, for the simple reason that at the present time my feelings and what I think are usually not in agreement with each other. So I want to start all over again and let them go to the same school and teach them the same kind of a lessons so that I then hope that they will be similar when they have grown up and understand each other and can talk a common language. I wish this 'I' to help me to develop an emotional body and I want also a Soul body to be developed. But for that there has to be kindness on the part of 'I' and patience and wish to tell me at certain times what is wrong with my subjective state from an objective standpoint.

Do you Work ?

Daryl: Yes, I try.

MR. NYLAND: When?

Daryl: In the morn--mornings and--and--

MR. NYLAND: When does the thought strike you about Work?

Daryl: At different times during the day.

MR. NYLAND: No, I mean in the morning.

Daryl: In the morning? As soon as I wake up.

MR. NYLAND: Huh?

Daryl: --but not immediately.

MR. NYLAND: As soon as you wake up? As soon as you open your eyes? How do you wake up physically?

Daryl: Sort of in starts. I wake up several times before I actually get up.

MR. NYLAND: Do you get up with your body a little bit and then fall back?

Daryl: Pardon?

MR. NYLAND: How do you wake up and start, I mean?

Daryl: Well, I wake up--I usually get up about 7:30 and I--

MR. NYLAND: No, no. I don't mind the time. (D: But, but--) What happens to you?

Daryl: Well, I wake up an hour before that, just briefly.

MR. NYLAND: Good. How do you wake up?

Daryl: How?

MR. NYLAND: Yah. Left eye first, right eyes, both eyes at the same time, close them again, rub your eyes? Do you stir? What happens?

Daryl: I--

MR. NYLAND: How do you find yourself? On your right side, left side, on your back?

Daryl: In different--

MR. NYLAND: At different times, yes. But when you then open one eye, can you see it or is the pillow in the way?

Daryl: No , I usually can see the wall or the ceiling.

MR. NYLAND: Good. What do you see, the wall first?(D: Yes usually) Can you distinguish what's on the wall?

Daryl: It seems that I can very quickly.

MR. NYLAND: Yah, it doesn't take long, does it?

Daryl: No.

MR. NYLAND: Do you look at the same place on the wall usually?

Daryl: No. My mind becomes active very quickly and I begin thinking about it.

MR. NYLAND: No, no. We're still talking about the first moment you open your eye .

Daryl: I guess I look at the windows probably, usually first.

MR. NYLAND: You're not sure?

Daryl: No, I'm not.

MR. NYLAND: Find out if you look, when you wake up, at the same place many times. If you are in a position where you usually wake up, how do you wake up? Have you any idea of yourself waking up, what you do? Pull the cover over further or do you take the cover away from you? Do you stretch your arms above yourself? Do you lift up a little bit and fall back? What do you do with your head? Bury it in the pillow again? Turn around from the clock and say, I don't want to see what time it is? How do you wake up?

Daryl: I don't know that.

MR. NYLAND: Yah, and I think it will be a very interesting self-study, wouldn't it?

Daryl: Yes.

MR. NYLAND: Because each person most likely wakes up differently. But they have moreor less the same kind of monotony in waking up. And it is extremely interesting for oneself to find out how you face the world early in the morning. And if you look at the wall or the window, can you put Gurdjieff's picture there?

Daryl: Yes.

MR. NYLAND: So that you look at it first thing, if you can. You can almost start

even before by being in that kind of a position and hope that you will be there the next morning, which you probably won't. But it will give you something to do about the study of yourself and your behavior. And that's what I'm leading to because your behavior starts as soon as you open your eyes and become a little bit conscious and your brain starts to function and the different impressions of the sense organs start to reach you. And you change over then from that sleeping, physically sleeping state, into that semi-coma almost of what we call our daily life. And I say it is interesting because that happens to be my body. And maybe a little later my mind starts to function because I recognize what's on the wall and maybe already early I have a feeling that I'm hungry and ought to get up or have some coffee or there is a wish for getting up to do certain things or that I left things undone the evening before.

But make your getting up a little bit more of an adventure, not just monotony. There has to be aliveness in you when you wake up because you're going into a different state of life. It's a different state of consciousness. You have to realize that at that moment when you open your eyes from sleep to something else for the day, that you are going across something that is quite different. It is like a thresheld you cross. You open the door, as it were. You go from that physically unconscious state into the semi-conscious state of daily life. It is a step. It's very interesting how long it takes before I even start to acknowledge that I'm in another kind of a state of consciousness.

Have you ever heard of Daly King's book of the four states of consciousness of a man?

Daryl: No.

MR. NYLAND: One is sleep, the other is half-awake, as we call waking-sleeping

state, the third is self-consciousness, and the fourth is cosmic consciousness. And these four states of consciousness are divided by thresholds. They are like steps up different levels of being, different way of behaving belonging to that what belongs to that new state and that going over from one state into the other is the introduction of something that is entirely new which was not in the previous one, but is now added and forms the new state. Between physical sleep and the waking-sleeping state, it is the fact that I become alive with my activity of sense organs and I start to respond to the outside world.

It's different from a sleeping state. The reason I mention it is because when I actually wish to become self-conscious, I have to go from a halfway sleeping state in which I am during the day into a state of objectivity. And it's also difficult and it's also subject to all kind of rules of how do I wake up in an objective state? And the reason that I have only a moment of that kind of an experience is because I don't wake up enough. I fall back immediately into sleep. Try to think about these concepts, will you?

Daryl: Yes.

MR. NYLAND: Because they're important and they lead to self-study and with the self-study, you are on the road of finding out what you are, and all you have to do then is to introduce, for the sake of becoming self-conscious, an impartiality and an understanding of time. All right?

Daryl: Yes.

MR. NYLAND: Okay.

Daryl: Thank you, Mr. Nyland.

MR. NYLAND: Hang Gurdjieff's picture up somewhere. That will remind you.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah?

Fred: Fred Curchack.

MR. NYLAND: Fred?

Fred: Fred.

MR. NYLAND: Yes, Fred.

Fred: Last week Peter gave me good advice in relation to making attempts of more substance and duration. And in reviewing the week, although I was able at times to apply what he had given me, there was only one day I recall this week that I was able to go to bed at night with--and reviewing my day, know that I had grown in the direction of my aim and the direction of--

MR. NYLAND: That was one day a week?

Fred: Yup. That was only one day this week that I could really say--

MR. NYLAND: What would Peter say to you about that? Fred, he would say, shame on you. Shame on you that you only do it one day a week, after he had given you something to do it with.

Fred: I--I was able to Work with what he had given me every day this week.

MR. NYLAND: Well, what happened that special day then?

Fred: There was only one day that--that there was for me at night a real concrete realization.

MR. NYLAND: Why wasn't it before?

Fred: So small all the other times, Mr. Nyland.

MR. NYLAND: (Chuckling) Shame on you. You have been in contact with Work long enough, Fred. You ought to be able to say to yourself I wish to Work and you Work. And you should have a concrete fact of the existence of yourself. And don't let it go just for a week because it happens to be one day that's a little more

exceptional. Fred, one has to Work. One has to want to Work. One has to have a desire that I want to do something with myself. One has to know that one is unconscious and that the unconscious state is not becoming to a man who wants to grow up. I have to feel that. I have to experience at times, that I see myself and I say, goddamn it, what is this unconscious state for me when I wish to become a man? And you can use all kind of other things for you: you can pray, you can sit quiet, you can meditate, you can ask God for all kind of help and you can look within yourself and you see what is there that is of use for me in order to grow up and not to stay in the same state in which I am.

Don't spend too much time in ordinary life in all kind of other little things which atten--which gain your attention. Spend one week for the sake of Work, trying to see what is this objectivity in my life. And be honest about it and serious. You see, it's a tremendous change. It's only you're a little wishy-washy about it. And when you have a little exceptional something, it is just by chance. It isn't right. Peter gave you very definite information and you should use it.

Fred: Yes, sir. I know it's not right.(MR. N: Okay) I'll use it this week.

MR. NYLAND: All right. Make up your mind about it, Fred. Don't stay a baby all the time.

Fred: I'll be quite definite.

MR. NYLAND: Yah. All right. Good.

More questions. Now you're afraid maybe, huh, that I will sail into you. But you see, I cannot help that. You cannot just sit. Really, when one is alive you cannot just sit. You know how it is when one really is alive. You jump up and down. You're excited. There's something coming, you expect something. It is so difficult to introduce that, at the present time, with people who are con-

stantly living in superficiality. Instead it is so necessary to see that that has to be the motivation for Work, otherwise you will always treat it like a stepchild. Your ordinary life is your stepchild. That has been given to you temporarily. It was not even a good marriage. But you wish to select something with which you can live for your benefit so that that what you then wish to do is understood as being in the direction of leaving your stepchild to Mother Nature, or let it be buried when you die. You want another kind of a body. You want to make sure that this body is not going to be in the way. You want to have something that has worthwhileness, that has a reason for existence because you make it and not let it be dependent on the conditions which you found yourself on when you were born on Earth. And the rest was easy because you happen to breathe and a couple of parents to help you along a little bit, and then going through ordinary perfunctory way of living.

We are on the threshold of something else when you want to talk about self-consciousness. That's why I say you don't have to talk too much about the ordinary affairs of life. Where are those people who talked about that? Where is Ted Williams? Where are you? Are you here?

Pat Williams: Mr. Nyland.

MR. NYLAND: Have you no questions? That reminds me, you see, because I remember and I sailed into you one of those evenings, without you knowing it. Are you cured now?

Pat Williams: I think I can Work.

MR. NYLAND: You understand what I meant?

Pat: Yes, sir.

MR. NYLAND: Because if you don't understand it yet, you have to follow my suggestion and not talking at all and just listen. But if you wish to talk, talk about

the honest attempts you make and forget about your ordinary life for a little while. It's quite enough. You know, all you need of ordinary life in order to try to wake up, is that you have a little bit of a square piece of soil to stand on, not more than two foot square. That's enough for a contact with your daily existence. And then there is a freedom in youremotional center and there is the possibility of a freedom in your intellectual center. And both, in that freedom, can grow out because they are not encumbered by the laws of the Earth because it has been reduced to a minimum, just enough to stand on. And this kind of a growth starts halfway up the scale of your personality. It is above sex. It has nothing to do with that, then only being fed by certain energies which many times are used for other purposes of subjectivity.

But there is a desire on the part of me which goes to my heart and I'm interested in that kind of a mid--midriff business, this section that is, I say, halfway, where my loins are, where my real digestive processestake place, and that is where my feeling and solar plexus and where my heart, as an emotional basis, haveto be wakened up also to tell them, like sometimes in the Bible says, ' Tell them: be awake, the bridegroom will come, but you have to keep your lamps burning. ' That is the message that should be in an emotional state for a man when he is interested in having a desire which is worthwhile. And of course he looks to his mind and he says: what can you tell me? What kind of data can you give me that I can rely on? Logically the mind will then respond because it becomes part of the totality of potentialities which are, in the beginning, two-fold and which gradually start to merge. That's the picture of a man. A man standing up and the continuation of such a man is his Soul which starts at the SI-DO of his life, that is, at his head - standing on his head, continuing in the same direction of verticalness, reaching, wishing

to reach the sky. That is where the Soul starts to function and the Kesdjanian body is ust helpful as a scaffold to put it in a straight way, and then expecting this 'I' to become more full-grown because of the three bodies in unity wishing to become harmonious.

But you must think about these concepts and you must really get away from the surface. Really, the superficiality, as I say, leave it for one week somewhere else. Don't pay too much attention to it - just the necessary things to be able to get up and to eat a little bit to sustain yourself, and a little bit of conversation here and there, whatever you have to do for a living. But for the rest, don't misuse your energy but become, for one week, quite serious about an attempt and another attempt and another and that you wish to make for the sake of yourself - because what is Work, really? It is a savior. It is something that gives you, in time, something for yourself that could become permanent if you believe in the continuity of life itself. But for that you have to think and meditate a little bit about why, why do I think and why do I want to feel, why do I want to live, why is this--this little body born on this Earth? What is it that is my aim? What is the reason for my existence? What do I have to do with it and what is my responsibility? You cannot live very long on the surface you know, because it just reflects. But if you go essentially, then there is something that can become stirred. That's why I ask, when you wake up physically, what stirs in you? Not only your opening your eyes. Already there, there is a desire, there is a day ahead of me, a day maybe of responsibility and maybe a day of worry. But there is something that is alive that I have to meet, I must face it. Then I get up in an entirely different way and I say, well, I will face it because I want to become a man. But if there is no desire to become a man what the hell are you? This is what I mean. And sometimes in these groups on Monday there is not that kind of an aliveness that you really wish to know and put it

to practice because even now you have not asked questions that really went down deep enough to make it worthwhile even for me to come here.

It's a question for yourself, how to save your own life, how to reach the understanding that this kind of Work is essential, that this kind of an aim is worthwhile, much more worthwhile than anything else maybe that you're doing in your subjective world. It's good but it will die with you. Your development of the brain as it is now will become sawdust and you know it. It is already partly that, anyhow. As far as your feeling is concerned, it will disappear when you die. What can be made permanent and what reason do you wish it to be permanent? Do you believe in a God, the Lord of Heaven, Father? Do you understand such terms? Do you feel them in experience, that you are, as the Bible then says, God's child, regardless of your religious bringing up and regardless of any kind of an ethical value that you may have followed or whatever you've done? There's something that, as I say, should be stirred in you as belonging to what real life is for you, your inner life, that what counts and that what after all is to be used for the further building of an understanding for yourself, to be able to see what this place ought to be, and to be able to face what you are, how delinquent you are, how stupid you are, unequipped when you are unconscious. And because of that, there should be that kind of an aim of wishing to become conscious and conscientious in order to continue to take on a responsibility for further growth. Of course you want to grow up, but not in the just ordinary sense because you can leave that to Mother Nature. And if you eat enough and take care of your health, of course you will grow. After a little while you become senile and then you die. So what?

Do something that is your own, that becomes really your property of which you could become proud, if you want to say it that way, with which you come to

the gate of heaven and show: this is what I've done with my talents. I've multiplied them. I've tried to become conscious and conscientious. I even tried to have a will because the will forced me to go to the gate and ask St. Péter to be let in into heaven because I think I'm entitled to heaven. If you have heaven for yourself on Earth, then maybe you're entitled to that kind of a heaven hereafter, if it exists. But such are concepts, they're not the truth. They just are nice working hypotheses, things to think about, to make you think more, things to start to realize the value of your life as you have to live it now and your daily existence here in New York and wherever you may be and having to meet conditions, as I said in the beginning, of the month of October which may be difficult for you, in which you want to have Work in order to become a guide for you, to help you so that you're not thrown one way or the other so that you have some kind of a rudder to steer your ship with.

That is why we come together, not for any other reason. It is not just to hear one talk a little bit. It's a question how--how can you take what you ought to take and then what will you do with it seriously and honestly in accordance with certain principles of your character? How can one become grown up - real grown up and reliable, honest, when you promise, when you say yes, that is yes, when you know it is right, when you Work in accordance with simple rules as given and you must know what those rules are in order to be able to put them to practice.

There is tomorrow morning. How will you wake up? What will happen to you when you open your eyes? What are the thoughts going to be filling you the whole day? How often will you remember the possibility of Work? How often can you remember yourself? What can remind you? Are you willing to be re-

minded ? Are you willing to be disturbed in your sleep? Or do you just want to say, get out and don't disturb me, I don't want to wake up? If there is the slightest wish on the part of yourself that you feel that something ought to be done, then go ahead and do it. Don't wait. Time is not that long, because you will become more and more enmeshed in all kind of subjectivity, and the multiplicity of all the impressions that you receive will prevent you from seeing clearly.

An aim is an aim. Make it as simple as you can. The reason for your existence, the aim for yourself in having been born to find yourself alive on this Earth and to utilize that what you know of yourself in the relationships you have with other people. Then of course you know, even when you drive a taxi, you can remember that. That you are driving a taxi because you have to do that. But you are still a human being with aspiration. And you wish to grow up, even when you drive a taxi, because that's ordinary work 'just because' - to keep a living and to have something to do, maybe. But for that the opportunity is there because you are driving the taxi and ask every once in a while, when you turn a corner, say: who is this driving this taxi? What is this body sitting at this wheel? What kind of thoughts and feelings does it have? And it says it wants to grow up. And how can it grow up now, while it sits here? Can it - this - can it be awake? Can I make something awake which then can be aware of me driving a taxi? And it is just ordinary life. And it is repeated time and time again, wherever you go, which direction you walk, what kind of conversation you may have with anyone else. All the time you can see: this is me and it could be aware - and acknowledge that is me. I am doing this, I'm doing that. I call that my 'it' is doing that and I don't have to like it or dislike it. I just acknowledge it, that it exists.

Write up for yourself what is Work for you in simple terms, what you ought

to do. And put it in your pocket and take it out once in a while and read it and I say, why didn't I Work? It has to come sometimes to a place that when you are reminded of Work and you haven't done it, that you are ashamed. Gurdjieff calls that organic shame because it is quite different from an ordinary ethical shame.

Organic shame is felt in the presence of the Lord, when He looks at you without saying anything. And you wished that you had not done what you had done, or could have done what you should have done. He just looks. That is an awareness on the part of the Lord, to take you in and accept you for what you are and not saying you should have been different, but in acknowledging that that is an unconscious creature, too bad, still unconscious. It could have been so beautiful if such a person could have Worked a little more so that then, in the presence of the Lord, He could stand up and say: Here I am, I am waiting to be told. Tell me what to do. I will do it. Nothing will be too much. If you want me to move mountains, I will move them. If you want me to carry out the smallest kind of a job, I will do it. If you wish me to clean a stable, I will do it. If you wish me to have lunch with my enemy, I will do it.

These are the things that count. On that you can base a principle for a wish to remain alive. Because honestly, one dies much too soon and one dies too often, even during the day. Prevent it. Make yourself sufficiently alive to keep energy flowing. But make it flow in the direction where it counts. I say your prayer can be your wish to wake up.

So maybe I come again in another five weeks or so. In the meantime, Monday continues, Wednesday continues, opportunities to be reminded continue. You come, you take, you come again. You take until you come and then you can give, at a certain time, from that what is your own treasure which you then wish

to share with others.

Goodnight.

END TAPE

Transcribed: B. Zaretsky
ROUGH: Jessica
proof: Vicki Mitchell
proof: Crate Larkin
proof: Lenore Beach
FINAL: Jessica

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